THE SHAVER's NEW SERMON FOR THE FAST DAY.

RESPECTFULLY INSCRIBED
TO THE REV. AND LABORIOUS CLERGY OF THE CHURCH OF ENGLAND,
BY THEIR HUMBLE SERVANT,
PASQUIN SHAVEBLOCK, Esq.
SHAVER EXTRAORDINARY.

I'll SHAVE 'em like a puniſh'd Soldier, DRY——
No killing Swine ſhall make a ſweeter cry.

PETER PINDAR.

THE SIXTH EDITION.
Cum Notis Variorum.

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ADDRESS TO THE PUBLIC.

PASQUIN SHAVEBLOCK ſheweth gratitude to the Public, and the Reviewers, for their very liberal and diſtinguiſhed patronage, and encomiums of the following Sermon on the laſt general Faſt, by which Five Editions were ſold off in Five Months, to the conviction, inſtruction, and reformation, of many thouſands of his majeſties liege ſubjects---and as ſeveral of the Nobility, Members of Parliament, and highly diſtinguiſhed characters, friends of the miniſter, and ſupporters of this juſt and neceſſary war, have thought much good might be done by ſubſcribing for quantities to give away, in order to extend the circulation---the author hath added a variety of curious and uſeful notes, more fully to elucidate and enforce the ſubject, which it is hoped will make this edition ſtill more acceptable.

*** Subſcribers may be ſupplied at the Publiſhers.

To the Rev. Learned, and Laborious Clergy of the Church of England.

MOST REV. RIGHT REV. AND REV. SIRS,

THE following Compoſition is humbly ſubmitted to your uſe, and in particular to the uſe of ſuch of you as are not in the habit of compoſing Sermons for yourſelves.

The Author flatters himſelf, that though he is not of the Clergy, yet as he is of the Cloth, *and has ſhewn in the following pages the cloſe connexion that ſubſiſts between the two profeſſions of Preaching and Shaving, that he ſhall give no offence by writing a Sermon, ſince he freely admits the privilege of the Clergy to ſhave both themſelves and others.*

While the MS. of the following diſcourſe was at the Printer's, a Demon of the houſe of Ink *ſuggeſted a very unreaſonable ſuſpicion, that the Author was not ſufficiently ſincere and earneſt in his defence of the "preſent juſt and neceſſary war," but rather intended to be* ironical:—*now, to remove every ſuch injurious and unreaſonable ſuſpicion, the Author poſitively declares,* upon the word and honor of a Shaver,

1. *That many of the arguments he has uſed, both in defence of the preſent War and Government, are ſuch as he has heard from both Divines and Lay-men;*

—*that they are the beſt he has been able either* d*deviſe or collect*—*and farther, that they are, in h humble opinion, the very beſt that the cauſe poſſib can admit of.*

2. *That he ſubſcribes to the belief of the* juſti*and* neceſſity *of the preſent War* ex animo; *and th he believes it to be ſo in the* literal *and* grammati ſenſe, as much, *and* as truly, *as the generality of worthy Clergy of the Church of England believe whole and every part of the* XXXIX *Articles, which they have ſo repeatedly ſubſcribed and ſworn.*

3. *That he approves all and every thing in preſent exiſting government of this country,* as co ally *and* entirely *as the ſame clergy do* all *and* ev thing *contained in the Book of Common Prayer, &c.*

Truſting that this explicit declaration is ſufficien do away every ill-natured doubt or ſuſpicion, that been, or may be ſuggeſted, the Author ſubſcribes h ſelf with the greateſt deference and reſpect,

Your moſt humble Servant to command,

On the preſent, and all future occaſions

PASQUIN SHAVEBLO

From my Office, Barbers' Hall,
February 17, 1795.

THE SHAVER's NEW SERMON.

EZEKIEL, V. I.

"*Son of man, take unto thee—a Barber's Razor.*"

ITROW, my brethren, that ye all know the language of the prophets to be highly figurative and allegorical—and if not, you know that we gentlemen of the *Cloth* (for ſuch are ſhavers, as well as clergymen) claim the privilege of allegorizing and ſpiritualizing any paſſage that we know not otherwiſe to explain. You will therefore, I hope, readily allow me to take the words of my text in ſuch a ſenſe as beſt ſuits my purpoſe; and to ſuppoſe, that when the prophet was commanded to take a barber's raſor, it was with a figurative intent, and that he was not ſo much to perform the part of a literal, as of a *moral* ſhaver: alſo, that the *raſor* implied the ſharp reproofs he was to adminiſter, and the ſevere judgments he was to foretel*.

I ſhall not, my beloved, trouble you with an explanation of the context, not only becauſe it is unneceſſary, and we ſhavers do not love unneceſſary trouble; but chiefly becauſe it might be dangerous to my auditory, ſince long naps in a cold church ſo early in the

* Iſa. vii. 20. "In the ſame day ſhall the LORD ſhave with a razor that is hired, namely by them beyond the river, by the king of Aſſyria, the head [the nobles], and the hair of the feet [the vulgar]: and it ſhall alſo conſume the beard [the king and high prieſt]." See Bp. Lowth in loc.

year, are certainly unwholeſome; and yet it cannot be ſuppoſed, a whole congregation could reſiſt ſo tempting and faſhionable an opportunity of repoſe.

I ſhall therefore, my brethren, proceed immediately to my text, and endeavour, firſt, to EXPLAIN the allegory—and ſecondly, to APPLY the moral.

Now, I trow, that there are various kinds of SHAVERS—but for brevity ſake, I ſhall notice only three or four of the principal.

And I. Of CLERICAL SHAVERS.—I ſaid the old prophets might be compared to ſhavers, among other reaſons, on account of the fidelity, cloſeneſs, and ſeverity of their cenſures and reproofs, which were not confined to the lower orders, *as among us*, but liberally ſcattered even in courts and palaces; but it would be a very unjuſt reflection to inſinuate ſuch things of the clergy of our own day. Far be it from them to adopt the coarſe language of the prophet unto Ahab—"Thou and thy father's houſe have troubled Iſrael:"—or of that other to David, after having painted the vice of cruelty and oppreſſion,—"Thou art the man."

But then, there are other reſpects in which our clergy may very properly ſuſtain the character of ſhavers. Now I wot, that to make a complete ſhaver, it is neceſſary that a man *lather* well: and who, my brethren, more eminent in this branch of the art than the worthy clergy of the Church of England?—Do they not lather us with encomiums on the

conſtitution of the eſtabliſhed church—on the divine excellency of her hierarchy—on the exactneſs of her diſcipline—on the ſublimity of her ſervices—the orthodoxy of her creeds —and the ability and piety of her prieſts?—And verily, my brethren, do they not alſo ſhave us? Do t' ey not ſhave us by tythes and firſt fruits?—by Rectors' rates, and Lecturers' rates?—by briefs and collections? Ah! my brethren, who can deny them equal praiſe for plentifullathering and cloſe ſhaving?

The wicked people in France, my brethren, have turned tables upon their clergy, and (like a certain frolickſome peer *) have ſhaved their ſhavers with a vengeance. Till of late, the Catholic clergy have borne the firſt character for cloſe ſhaving; but the rebel Convention have retaliated, and have ſhaved not only the clergy, but in the coarſe ſtile of the old Reformers, have ſhaved the "old Whore of Babylon" herſelf—in more modern language, our venerable "Alma Mater."

The ſame people have invented a new ſhaving machine, of very ſharp and expeditio is execution (called *La Guillotine*), but this, it is hoped, will never come into general uſe, as it would totally ruin our profeſſion.

* The old Duke of Newcaſtle of facetious memo.y—The ſtory alluded to is, that his Grace one day calling on a friend who was under the hands of his barber, he expreſſed a deſire to be ſhaved, which having readily complied with, his Grace offered to pay him, but feeling in his pockets, and not finding, or pretending not to find any change, inſiſted on returning the compliment, by ſhaving the man of *lather*. Excuſes were in vain: the Duke intent upon his joke, ſcraped his face moſt merrily—His Grace loved fun!

II. Another claſs, my brethren, are LEGAL SHAVERS, and theſe have been in all ages remarkable for cloſe ſhaving—" their words are ſmoother than oil, but their tongues are like ſharp razors." The only defect (if it may be called ſuch) in theſe gentlemen ſhavers is, that they are apt to be rather tedious in the previous part of the operation. I have known one of theſe artiſts, of no ſmall eminence, to be *nine hours* in *lathering* a HARD or HORNE-Y beard, without being able to take it off properly at laſt; but this muſt be rather imputed to the want of proper TOOLS, than to any deficiency of ſkill in the practitioner.

III. POLITICAL SHAVERS. Now, I wot, my brethren, that all ſhavers are great politicians; and make more news than the Editor of a Gazette: But thoſe I mean may be divided into two claſſes,—thoſe who ſhave the *People* in general, and thoſe who ſhave their *Superiors*.

What are Miniſters of State, my brethren, but political ſhavers? who exert their dexterity in lathering the people with fine repreſentations of their political proſperity, and then ſhave them with new taxes—who flouriſh on the advantages of peace, and then declare war—who extol the bleſſings of a free conſtitution, and ſend people to priſon to enjoy it? The Engliſh nation hath been very happy in a ſucceſſion of eminent ſhavers in this line, from Cardinal Wolſey to lord North — but " farther, this deponent ſaith not." But then, my brethren, there are

other ſhavers, who, without a proper licence, or regular education, undertake to ſhave even Miniſters of State themſelves. Ye have heard of a *Staymaker*, who was raſh enough to do this, even without a previous lathering—the conſequences, my brethren, ye know, and ſome will feel as long as they have faces; for I trow, he was a cloſe ſhaver, and his razor bore a keen edge, though ſomewhat rough.

IV. There are MILITARY SHAVERS, who cut down an hoſt of enemies, with as little remorſe as we mow a beard, and for the ſame reaſon — namely, becauſe it is their trade. They are regularly bred to it, and a moſt natural and uſeful profeſſion—yea a neceſſary, and therefore a juſt one, it certainly is. For, conſider, my brethren, the ſtate of nature is a ſtate of war. Peace is a mere refinement—the fruit of ſpeculation. Merchants, tradeſmen, and manufacturers love peace, from motives of intereſt, becauſe it circulates their wares; and ſupine, timid, and philoſophic minds, wiſh not to be rouſed out of their repoſe. Uxorious and covetous men, all women and children, are attached to peace; but not ſo the tribes of uncultivated Indians, or the hords of itinerant Arabs—they are born in a ſtate of war, and continue it from generation to generation. This ſhews it to be natural to man, and the ſcriptures confirm this, by comparing us to wolves and tygers, and other wild inhabitants of the woods, which indeed ſome of us very much reſemble.

War is alſo uſeful, yea abſolutely neceſſary.

For it is calculated, that the males born exceed the other ſex nearly as ten to nine, and that this proviſion is made by nature, for this very purpoſe — as St. Peter ſays, "they are brute beaſts* made to be taken and deſtroyed." Indeed we all feel the neceſſity of this, for after but a few years peace, how are we overrun with inhabitants! Did we not all complain of this? Were there not more tradeſmen than could carry on buſineſs, and more labourers than could find employment? Was not every mechanic art overflowing, and proviſions growing ſcarce? and do we not yet make the ſame complaints? Now war is a certain remedy for all theſe evils; and will, no doubt, if properly perſevered in, ſufficiently reduce us †. Peace alſo increaſes riches, and encourages the hoarding money; but war cir-

* "Men are brute beaſts"—This is the reaſon, I ſuppoſe, why we ſometimes employ *Blood-hounds* in aid of our military operations, as appears by the following extract of a letter from Kingſton in Jamaica, dated Jan. 5, 1796.—"Hoſtilities have been renewed againſt the *Maroons*.....They have taken refuge in the Cockpits, whither the BLOOD HOUNDS have been ſent againſt them.....They have prepared pikes and lances for oppoſing the DOGS, of which they have ſtrong apprehenſions."

† "War will ſufficiently reduce us."—There are two ways principally in which it has already produced a happy effect this way. About 250,000 are ſuppoſed to have been drawn off by our armies and navies on the continent and in the Indies, moſt of which are beyond the danger of returning. In addition to theſe 150,000 individuals are reckoned to have emigrated to America ſince the commencement of the war: ſo that, upon the whole, we have gained the loſs of about 400,000 inhabitants in the three kingdoms: conſequently we have ſo many leſs hands to employ, and ſo many leſs mouths to feed, both which are conſiderable advantages in theſe times of ſcarcity, and want of buſineſs.

culates it, and brings it out of the miſers' coffers.

There is another danger of long peace *:— during peace there is little opportunity for inventing new taxes, or encreaſing old ones; conſequently, after a few years longer, it might be dangerous for a Miniſter to attempt it. People would complain of innovation, than which nothing is more to be dreaded; but by the war theſe matters will come in courſe, and be thought no more of than other common phenomena. Thus with us a ſharp thunder ſtorm alarms and terrifies thouſands; but in climates where theſe happen daily, they are thought no more of than an April ſhower.

There are alſo numbers of people who cannot be employed in time of peace; parti-

* Happily this country has never ſuffered much from this quarter, as may be ſeen in the following ſtatement:

		Years of War	*Peace.*
In 1689	War commenced		
1697	Peace	8	—
1702	War	—	5
1713	Peace	11	—
1718	War	—	5
1721	Peace	3	—
1739	War	—	18
1748	Peace	9	—
1756	War	—	8
1763	Peace	7	—
1775	War	—	12
1783	Peace	8	—
1792	War	—	9
1796		4	—
		50	57

So that out of the laſt 107 years, we have had 57 of peace— except two Scotch rebellions, and a few armaments without fighting.

cularly ſoldiers and ſailors, who are ſuppoſed to be guilty of more than half the robberies committed in peaceable times, and therefore we are obliged to hang ſo many of them every year.—Again, thouſands of half-pay officers, Chelſea and Greenwich penſioners, &c. barely ſubſiſt in time of peace, and if not for a war now and then, would totally forget the duties of their profeſſions. Paymaſters, agents, and contractors alſo, in ſuch times, muſt ſtarve, or ſeek leſs honourable, or at leaſt, leſs profitable employments. Even Archbiſhops and Biſhops, if not for war occaſionally, might forget a material branch of their duty, that of making Forms of Prayer and Thankſgiving, which are very ſeldom wanted at any other time.

But one of the moſt important things of all, is, that war encreaſes the influence and advances the dignity of the crown—it ſpreads the virtues of "our moſt religious and graci-"ous king," where otherwiſe his name was perhaps unknown; and at the ſame time it produces, in the increaſe of every thing, ſuch a general content among the people as nothing elſe will. It brings home, when ſucceſsful, as we always are, ſuch quantities of rich booty and prize-money that many feel their intereſt in it, and bleſs the ſound of the trumpet—and in the preſent inſtance, it is notorious what acceſſions of wealth and glory it has already brought us. To ſay nothing of our great increaſe of population by French and Dutch emigrants—nothing of the arrival of a royal

family, almoſt as numerous as our own—nothing of our acquiſitions on the continent and in the Weſt-Indies:—the laſt *glorious* campaign alone hath in one conqueſt richly repaid all our expences, by adding another crown to the head of our amiable ſovereign—and another kingdom to his dominions. And ſhould the ſad reverſe of fortune even rob us of the invaluable iſland of Corſica, there is no doubt but we may preſerve the title of it along with that of king of France; and retain the appointments of governor, ſecretary, &c. at leaſt as ſinecures, to reward the zeal and fidelity of his majeſty's friends.

Once more, the employment war affords to all claſſes abroad, is the beſt preſervative of peace at home. In times of peace, turbulent and buſy people get to ſpeculation, and talk of reforms and innovations, which are always troubleſome and dangerous to government *; but certainly thoſe who are fighting abroad cannot breed ſedition at home.

And if war is neceſſary (as I hope I have proved) for England, how much more ſo for ſome other nations? What could the heads of the German and Ruſſian empires do without it, where men ſwarm like inſects, and would totally eat up the country, or at leaſt the *go-*

* I cannot ſufficiently congratulate my country on the late Bills againſt Treaſon and Sedition. It is impoſſible to calculate all the advantages of theſe bills till we experience them: but ſome of them are very obvious and certain; for inſtance, the increaſing the number of Treaſons is an admirable method to prevent their frequency; and the multiplying capital crimes, a ſure way to preſerve the lives of his Majeſty's ſubjects!

vernment, if not in time prevented? War is to them like the friendly nipping froſt to the inſect world, which deſtroys its millions, and yet always leaves enough to propagate freſh millions for death the following year.

Now if war be neceſſary, it is abſurd to queſtion its juſtice; ſince what is abſolutely neceſſary cannot be prevented. Indeed, it would be as abſurd for ſoldiers and ſailors to queſtion the propriety of a war which his Majeſty's Miniſters make, as for us to diſpute whether our cuſtomers need ſhaving when they deſire it. And *who* their enemies are, or *why* they are ſuch, is of no more conſequence to them, than it is to us, what is the particular colour or ſubſiſtence of the hairs we ſubſtract from our cuſtomer's chins.—I do not ſay this, however, as if there could be any doubt made of the propriety or expediency of the *preſent* war in particular, ſince *that* is ſufficiently notorious.

This leads me naturally, my brethren, to APPLY my ſubject to the preſent time and occaſion—and I would juſt obſerve,

1. That this is a FAST day. Faſting, my brethren, is either to eat fiſh, or to eat nothing: the former is more faſhionable, and recommended by great examples—but the latter is what I take the liberty to recommend, particularly to the dignified clergy, members of corporations, and pariſh officers, who would find it an admirable remedy for ſurfeits, the gout, corpulency, and indigeſtion; and beſides admirably calculated to inſpire a degree of

ſympathy for poor curates and ſhavers, who, alas, are obliged to faſt too often, when it is neither preſcribed by the church ritual, nor his Majeſty's proclamation *.

2. It is a day of PRAYER and CONFESSION. We have, indeed, my brethren, many wicked people among us, who neither worſhip God nor the King; ſons of Belial; members of correſponding ſocieties; Painites, Jacobins, and Republicans. But then how ought it to encourage us, and diſpirit our enemies, to ſee the piety diſplayed on this day! To ſee biſhops on their knees—to hear lawyers make confeſſion, and miniſters of ſtate promiſe to amend their ways, muſt be very pleaſing to the true friends of their country.

3. I would juſtify the occaſion of the *preſent* FAST, namely, to pray for the *deſtruction* of our enemies, and a *continuation* of our ſucceſſes, in the proſecution of this "juſt and "neceſſary war."

I am aware that the Quakers and ſome other ſectaries object to war in general, as *inhuman* and *unchriſtian*. Theſe chicken-hearted ſouls cannot enjoy the triumphs of a battle; the glorious ſcenes of ſtorming a caſtle, or burning a town have no charms for them;

* Utility of faſting—I know that ſome vain and light tempers have queſtioned this, at leaſt on the preſent occaſion. But, my brethren, if we faſt not when a peck loaf is worth a crown, and moſt other articles of proviſion in the ſame proport on, when ſhall we faſt? For my part, I am ſo well ſatisfied with the propriety of the meaſure, that were even our governors themſelves to obſerve the faſt they enjoin on us—far be it from me to cenſure or oppoſe it.

they hear no muſic in the roaring of cannon, the clang of arms, the cry of the vanquiſhed, the ſhrieks of raviſhed women, or the groans of dying ſoldiers :—nay (poor timid creatures !) they could not even be diverted to ſee our ſoldiers toſs the French upon their bayonets, as at the late *ſortie* at Nimeguen *.

As to war being *unchriſtian*, nothing can be more contrary to matter of fact; ſince no people are more fond of war than chriſtians; and religion has certainly occaſioned more wars than all other ſubjects. Beſides, can that war be unchriſtian which is ſupported by twenty-five chriſtian biſhops at home, and ten times as many equally pious prelates abroad? Are not all our wars commenced by ſolemn appeals to Heaven? And are not all our victories celebrated by public thankſgivings and Te Deums? Nor is this a novel practice—the court of Rome celebrated with public rejoicings, the maſſacre of the proteſtants at Paris in 1572, juſt as the court of Peterſburg in 1794 ſang Te Deum for the burning of Warſaw, and maſſacre of Praga †.

I know alſo that there are ſome ſilly diſcontented people, who though they approved of the war at firſt, begin to be tired of it, and

* See Sir Richard Hill's Speech, p. 19.

† The pious Empreſs of the North is remarkable for her religious zeal on ſuch occaſions. For inſtance, ſhe kept a ſolemn thankſgiving in 1690, for the ſlaughter of 30,000 Turks in cold blood at Iſmael, juſt as in 1794, ſhe chaunted *Te Deum* for the maſſacre of 9 or 10,000 rebellious Poles, and the burning of Praga, the ſupurb of Warſaw. Shortly after this laſt event ſhe received congratulatory addreſſes on that happy event from the courts of Vienna and Berlin.

pretend that it is *unpopular*, that the nation is *impoveriſhed*, *trade* and *manufactures* at a ſtand, &c.—But can any thing be more ridiculous than theſe pretences?

Is not Mr. Pitt the moſt *popular* Miniſter this country ever produced? and is he not ſupported by a *virtuous* ariſtocracy, by the *holy* bench of biſhops, and by the *independent* repreſentatives of almoſt all the *Boroughs* in the kingdom.

But it is pretended the Nation is poor and the war *expenſive* *. That War in general is expenſive muſt be admitted; But the preſent war has been remarkably economical †. Mr. Pitt himſelf aſſures us, that it has not yet coſt the nation more than *thirty millions* ſterling, (though ſome ſay fifty) and that *they* have been very "fortunately" laid out, ſince they

* This will appear ſufficiently from the following eſtimate of our war expences ſince the Revolution.

Wars of K. William III.	£30,447,282
—— Queen Anne	43,360,003
—— K. George I.	6,048,267
War begun in 1739	46 418,689
—— 1756	111,271,996
American War	139,171,876
Preſent War 1796	101,504,044
Total loſt by Wars ſince the Revolution	478,222 257

† This will appear from the following comparative ſtatement of debt contracted by the preſent war which has laſted three years, and during three years of the American war, from 1776 to 1779.

Debt contracted during the preſent war	101,504,044
Do during the above 3 years of the American war	47,572,870
Difference	£53,931,174

have not only purchaſed ſuch advantages as I have enumerated, but have alſo put our enemies to a much greater expence.

As to the *poverty* of the nation—can that nation be poor, that is not only able to ſupport its own government on ſo ſplendid an eſtabliſhment as ours is, but alſo to penſion or ſubſidize moſt of the grand European powers round about? Can that nation be in danger of wanting money whoſe Prime Miniſter is able to borrow on the public credit twenty-four millions ſterling in one morning? or can our credit be bad, when all the money lenders in Europe honor Britiſh ſecurity above that of other nations?

The nation poor, thou fool! Examine our *Red-book*, and ſee how many hundred thouſands a year the generous Engliſh nation gives to placemen and penſioners for doing nothing. The nation poor? See how readily and eaſily our parliament votes as many million of taxes as miniſtry pleaſe to aſk for, and without giving themſelves the trouble to aſk why.

The nation poor? Go to the gaming houſes and ſee how many thouſands are ſported there every night—go to the Bank, and ſee gold and ſilver, as in the days of Solomon, like the ſtones in the ſtreet for plenteouſneſs.

But it is alſo pretended (and with equal truth!) that we are as much in want of men as we are of money; and that it is with the greateſt difficulty either our army or navy can be recruited: while on the other hand our manufacturers and mechanics are ſtarving by thouſands

for want of work.——But theſe poſitions happily contradict and confute each other. For if there are ſo many out of employment, how can we be neceſſitated for men? Or how can we ſuppoſe any number of men to remain unemployed while our government gives ſuch encouragement, both for land and ſea ſervice?—Preſent Pay, good quarters, twenty guineas bounty money, a chance in the lottery, and, may be, Chriſtian burial.

Indeed it has been calculated, that from only two manufacturing towns (Mancheſter and Birmingham) we have not enliſted leſs than ſixty thouſand men, who, from weavers and button makers, have commenced "aſpiring heroes," put on "a laced coat and a ſmart cockade," wheeled right and left, and marched on—to glory!

And as the new *Poll-Tax* will moſt probably in its operation, conſiderably reduce the reſpectable corps of Hair-dreſſers and Shavers (which are reckoned at about fifty thouſand) we hope they will prove a valuable acquiſition to the army; eſpecially as the ſmell of powder and the ſight of blood are not likely to be ſo offenſive to them as to young recruits in general; and they will be ſo provided for by the end of the war, that few of them will have occaſion to reſume their old profeſſion.

Or ſhould they be refractory, and refuſe to enter, have we no method to compel them? Have we no crimps nor crimping houſes? No cellars, no gags, no fetters? And have not Miniſtry, by the ſuſpenſion of the *Ha-*

beas Corpus act, a conſtitutional right to ſend them where they pleaſe? or detain them as long as they think proper? *

* Mr. Bryan ſays, that in his preſent capacity of an apothecary at Briſtol, he was called to attend about ſeventy ſick recruits, juſt brought from Ireland, and for whom a humane gentleman had fitted up a temporary hoſpital. From theſe men he received the following account:

"The colonel of this regiment, who, with his family, poſſeſſes great part of the county of Mayo, perhaps thinking to recommend himſelf to the notice of Government for his loyalty, &c. &c. in quickly raiſing a regiment, by deceit, obtained his commiſſion. He had recourſe to the moſt vile and wicked means of trapanning, kidnapping, and even carrying men away out of their beds, in the dead of the night, to the horror and diſtreſs of their families; others were ſeized in the ſtreet, dragged down into cellars, and there kept till a ſufficient number were collected to march off to the barracks, which I underſtand one of the colonel's old houſes ſerved for; where the men were ſo cloſely confined, that they had not liberty to go out, even when neceſſary; the conſequence was, their own filth polluted their health, and produced a fever, as contagious almoſt as the plague, though not ſo fatal.

"I enquired of the men if there was not a juſtice of peace in the neighbourhood, to whom they might have made complaint of their treatment; or why they did not complain to the juſtice who atteſted them. They ſaid they were not atteſted till they were brought before the colonel's father, who was a juſtice, and who, when they aſked for the bounty, ſeeing it was impoſſible for them to do otherwiſe than be ſoldiers, would lay a purſe of guineas on the table, ſaying, "*There, my lads, there's money enough, ſign* "*this; make your atteſtation, and then you ſhall have it.*" Which, when they had done, the purſe, with its contents, was put up again, and they were told they ſhould be paid all on joining the regiment: but they were defrauded in that too; for inſtead of money, the receipt they had ſigned at the time of atteſting, with a bill for clothes and neceſſaries, were produced, and they were told, there was nothing coming to them but a few days' pay.

"With what courage or ſpirit can ſuch men ſtand be-

Or if any more daring ſpirits preſume to violate good order and interrupt our officers in their duty, have we no gibbets whereon to make examples of national juſtice, and hang the rioters?

As to our *Commerce*, it may be a little impeded by the capture of our ſhips, and the manning of our Navy; but "PERISH COMMERCE!" whenever it ſhall ſtand in competition with the intereſt of the court, or the honor of the crown.

Another inſinuation thrown out to diſcourage people in the proſecution of the war is, that the nation is almoſt three hundred millions in debt already *, and likely to be more involved by its continuance. So much the better! The vulgar are frightened at the idea of being in debt, becauſe they know that for a few pounds, eſpecially if owing to the crown, they may be condemned to perpetual impriſonment. But the great know better: they know that more than half their fame and conſequence is owing to their getting indebted with a number of tradeſ-

fore an enemy? What ſtimulus have they to make them fight for the preſervation of the property or lives of their oppreſſors?—Are *theſe* things likely to bring a bleſſing upon a nation? Are *theſe* things worthy a nation profeſſing to be chriſtians? If theſe are the fruits of Chriſtianity, it is time the ſyſtem should be abolished."

BRYAN's Teſtimony, p. 38.

* Since my laſt Edition it is improved or rather increaſed, (according to Mr. Morgan's ſtatement, to Jan. 1776) to £360,228,020, of which the annual intereſt is £13,005 518.

Morgan's Facts, p. 22.

men, who attend their levee as regularly as they do that at St. James's. This makes the idea of a national debt terrible only to weak minds, who are fooliſh enough to torture themſelves, either with thoughts of payment, or the conſequences of inſolvency, neither of which can ever affect the great.

If it ſhould be here enquired, what are the objects of the preſent war? I reply, the moſt grand and important imaginable. Such as —to rebuild the ancient hereditary *throne* of FRANCE, and to replace thereon the auguſt and honorable houſe of BOURBON:—to reſtore the venerable Gallic church; to recal her prieſts to her altars, and rekindle her ſacred fires:—to reinſtate the ancient nobility of France in their family honors, and (if poſſible) recal "the Age of Chivalry:"—to ſtem the torrent of republican enthuſiaſm, rebellion, hereſy, ſchiſm, and other evils, which the rebel Convention have poured throughout that unhappy country:—To revive the ſpirit of Loyalty in La Vendee, and to recal "the Swiniſh Multitude" to their duty and allegiance.

To theſe objects we may now add—the reſtoration of Flanders and Brabant to their rightful owners—the expulſion of the Sansculottes from HOLLAND, and its reſtitution to its lawful ſovereign, the STADTHOLDER. Nor is this all, we have not only to reſtore the deprived powers, but it equally requires our zeal and exertions, to preſerve the re-

maining thrones of Europe in Exiſtence. We are called upon to *ſupport* the Emperor, ſuccour the crown of Spain, reſcue the king of Sardinia, aſſiſt our *truſty* ally, the king of Pruſſia, and maintain his holineſs the Pope*, in his rightful poſſeſſions in Italy. In fine, if there are any other powers in Europe, we are invited to be their friend and Saviour!

Nor in Europe only, but in the Eaſt and Weſt Indies, in Africa, and America, are our fleets and armies called for, to diſtinguiſh the Britiſh name, and reap a harveſt of wealth and glory.

Now, who that conſiders the magnitude of theſe objects, can queſtion the propriety of this ſolemnity? Who that recounts our enemies in every quarter of the globe, can doubt that we have cauſe to pray? Or who that calculates our expences, will deny that we have occaſion to Faſt? Alas! my brethren, I much fear, unleſs Heaven ſends ſome happier turn to our affairs, that we may have occaſion to faſt on ſome other days beſides Wedneſdays and Fridays.

But if ſo (ſay you) why not conclude an immediate peace?—This leads me to ſhew,

* *Extract from the* SUN, *Tueſday, March* 3, 1795.

" *Exeter, Feb.* 15. Laſt week a detachment of the 12th dragoons arrived at *Taviſtock*, lately from ROME, where they did duty at the *Palace* of the POPE, who conſecrated both their ſtandard and horſes, and had caſt for them medals with the following legend:

" ROME SAVED BY BRITISH CANNON."

4. The *impropriety* and *impoſſibility* of *peace*, and the inconſiſtency of the arguments advanced in favour of it.

Laſt year we had retrieved Flanders and Brabant; then we were told the time of ſucceſs was the proper time for ſecuring advantageous conditions. Now, it is pretended, we have been altogether unfortunate, and ſhould therefore ſeek immediate peace Equally vain are both theſe pretences. Should we ſtoop in the hour of triumph? far be that! Farther ſtill from Britons to deſpond at a little ill ſucceſs; rather ſhould it arouſe us to "proſecute the war with vigour," and never give it up while "a *man* or a *guinea*" ſhall remain within the country.

But what ill fortune have we met with that is not counter-balanced by ſucceſſes? Flanders and Brabant are loſt; but we have gained Corſica. Holland is alſo gone, but we have got the Stadtholder and his family. And ſhould even Spain follow, it is highly probable we may obtain the king and royal houſehold.

Beſides, with whom ſhould we treat for peace? ſhall a pious and religious nation, ſuch as ours is, negociate with infidels and atheiſts? or if we ſurmount this difficulty, is it likely that they would treat with us?

Suppoſing however a peace could be even ſettled, the preſent would be a moſt inconvenient time, ſince I am informed from the beſt authority, that many of the agents, contrac-

tors, and artiſans, employed by government have not yet made their fortunes, and would be thrown out of bread by it; not to ſay how impoſſible it would be to find employment for the *immenſe* army, which would return home!

When then, it may be aſked, ſhall we make peace? I anſwer, When our enemies are humbled with proper ſubmiſſion at our feet, or rather (which is quite as likely) when we have *exterminated* them from the face of all the earth!

It is now time to draw to a *concluſion*—but permit me firſt, my brethren, to drop a word of juſtification, with reſpect to myſelf, and of caution with reſpect to others.

Firſt, my brethren, be it known to you, that I was educated under a practitioner of great eminence, in the noble city of Oxford—who, I dare ſay, is well remembred by many of the heads of houſes, as having been ſhaver to the univerſity about the time that ſix young men were expelled for praying, reading, and expounding the ſcriptures. And I wot it was a warning to them, for we have not heard of any more being charged with thoſe offences ſince. But this by the bye; many of the good people of Odford, I truſt, can teſtify the ardour and diligence with which my ſtudies were purſued for ſeveral years. Even when I was too young to be entruſted with living faces, I well remember lathering my maſter's blocks. Being always ambitious of ſhaving

the gentlemen of the univerſity, I have placed Mr. Vice-chancellor's bleſſed wig on one of our large blocks (it would have done you good to ſee how natural it looked!) and when I had placed my ſhaving cloth, juſt where his reverence wears ſomething of the ſame kind, it would have delighted you to have ſeen how carefully I lathered him (I mean the block) how reſpectfully I took him by the noſe, and how gently I ſcraped, for fear of blunting my maſter's raſors.

Having ſaid thus much on the moſt agreeable of all ſubjects— beloved SELF, permit me to give yon a word of caution with reſpect to others. Beware of unſkilful and unlicenſed pretenders. Our beards and faces, my brethren, are of no ſmall conſequence, and ſhould be truſted with none but regular profeſſors. For I trow, my beloved, though many think meanly of our occupation it is cloſely connected with the ſciences and learned languages, and above all, requires a good elocution, a ſtrong memory, and a fair character.

As for the *Sciences*—though the art has been degraded by quacks and pretenders, wot ye not that ſhaving is a branch of chirurgery, as well as tooth-drawing, and very cloſely connected with *phlebotomy*, vulgarly called bleeding?—alſo, that we are originally allied to the minſtrelly, and that every ſhaver formerly kept a lute for the entertainment of his cuſtomers, as now a newſpaper?—As for politics, that ſcience is almoſt peculiar to us.

Then for *Languages*—do we not employ Hebrew inſcriptions, even at our windows? Ah! my brethren, ſuch as even heads of houſes cannot interpret. And for the modern languages, do we not ſhave French, Dutch, and Italian gemmen as well as Engliſh. Talk you of Lectures?—in which of your colleges are lectures heard with that *attention*, and carried away with that *retention* as in our ſhaving offices?

As to *elocution*, moſt of our profeſſion are good orators, and can harangue for an hour or two, if required, on the ſtate of Europe, the balance of power, the finances, &c. as ably as a Chancellor of the Exchequer. A good *memory* is alſo moſt obviouſly neceſſary, and the want of it unqueſtionably a misfortune. I have known a brother ſo unhappy as not only to forget his own cuſtomers, but alſo, within about ſeven years afterwards, to forget he ever had been of the profeſſion, and not to be able to recollect, even upon his "Bible Oath," that he had ever ſhaved any perſon but himſelf.

Permit me to add a word, as to the *dignity* of our profeſſion, which can not only boaſt of prelates and prime-miniſters among its practitioners, but even of popes and princes. The Jews had ſeveral kings, who diſtinguiſhed themſelves in this profeſſion, particularly Rehoboam. Nebuchadnezzar ſhaved all the nations round about him; but at laſt was hand-

ſomely ſhaved himſelf. The famous emperor Veſpaſian ſhaved the Roman empire: and has not our own country produced royal ſhavers? Were none of the Henrys, Jameses, and Charleses, eminent in this occupation? Yes, my brethren, but I repreſs the vanity, or I could enlarge greatly here.

There are, indeed, my brethren, ſome perſons raſh enough to be their own operators—in plain Engliſh, they will ſhave themſelves; and by this means "our craft is in danger." But how ſhall I paint the madneſs of theſe people? and to what ſhall I compare it? I know not, except to the folly and raſhneſs of thoſe people who preſume to judge for themſelves in matters of faith, inſtead of relying on their ſpiritual guides, as is the true old catholic way—Who will make their own creeds, and endeavour to ſave their own ſouls*—but I leave theſe to the Reverend clergy; I am concerned only with the former, and ſure am I that both theſe miſtakes are equally dangerous.—Yes, my friends, ſhavers are as neceſſary as clergymen, and your part is merely to judge of their abilities and qualifications.—And here modeſty only permits me to ſay, I hope you will recollect the hints I gave you of the ſtudies and labour by which I prepared myſelf for my profeſſion.

* See Dr. Tatham's Sermon ſuitable to the times.

There is one other claſs of people I muſt juſt mention—thoſe who, though not able to ſhave themſelves, have yet the temerity to find fault with their ſhavers. Alas! ſirs, how ſhould you be able to criticize our conduct? How ſhould you know how to raiſe a lather, or to ſtrop a razor—much leſs to direct us in the very act of ſhaving? But you complain we ſhave too cloſe, too rough, or the like—but do you know better than we, whoſe buſineſs and ſtudy it is?—for ſhame, my brethren! no more complaining, but ſubmiſſion—unconditional, unlimited ſubmiſſion *. "It is the great misfortune of the preſent day, that every ſubject is open to vulgar inveſtigation," not excepting the ſublime myſtery of SHAVING!

* So our excellent Bp. of Rocheſter, Dr. Horſely obſerved in the debate on the excellent Convention Bill,—"He did not know what the maſs of the People in any country had to do with the laws but to obey them."

Woodfall's Reports for the preſent Seſſion, p. 214.

FINIS.